

THE AMISH SECT IN OHIO.

QUEER-LOOKING NEIGHBORS OF
THE CANTON CANDIDATE.

Where They Draw the Line Between Useful and Vain Things—Prosperous in Spite of Everything—Old Man Bender's Hat.

Wandering around among the crowds of bucolics that are drawn to Canton daily to see Major McKinley and the delegations that come to pay their respects to him, listening to the music of the bands and watching the fire works, are some odd-looking people, with Quaker hats and clothes, square-toed boots, long beards, and hair cut in a peculiar fashion. They never seem to play a part in the contest, but take every opportunity to utter a word of criticism. They move deliberately in groups of three or four, and seldom speak one to another. When they have had enough of it they climb into well-painted wagons and drive away.

They belong to the Amish sect of Mennonites, and are the followers of Jakob Ams, a great preacher and leader, who lived in western Pennsylvania in the early 1800s. His grandfather came from eastern Germany to the Russian border, and they are famous for their thrift, their tenacity of purpose, and many peculiarities. There are a good many of them in Stark and Wayne counties, and I'm told that they are the best farmers in the State. They are not progressive and do not believe in education. Their children are sent to school until they can read and write, and then they are given the extent of useful knowledge. All else is vanity and vexation of spirit. They have no newspapers, and they do not read anything but the Bible, which they interpret literally, and follow the teachings of Christ, who is their example. They are very kind and hospitable, and I was glad to have won a beard, but I notice that the upper lip of every man is bare, which may have

They put a crotch over the head to get the proper length and regularity. The women do not cut their hair at all, but braid it both in front and behind, and they never wear colors. Their gowns are either white or black, and entirely without trimming or other ornament. And one of the funniest things about their clothing is that they never wear buttons. I could not discover why. Their clothing, of both men and women, is fastened by tape or hooks and eyes. They render unto Caesar what belongs to Caesar.

These people are all of the same mind, and are extremely hospitable unto strangers that perchance they may entertain an angel unaware, and never charge a wayfarer for either bed or food. They are all of the same mind, and will explain; they do their cooking over open fire in the old-fashioned way, and have plenty of fuel. They seldom buy anything at a grocery or a market, and weave their own cloth. They have each four-post bedssteads, with a tick of feathers and a blanket, and a rug on the floor. There are no carpets upon their floors, and they seldom use stoves, but heat their houses with open fires.

the worship and teach the young. They wash each other's feet and have religious dances, but no sports or games, and take life very seriously. In politics they are decidedly conservative and vote for Democratic tickets, but this year they are decidedly opposed to the free coinage of silver because they believe it to be bad finance, and will probably support McKinley if they take any part in the election. Their elders are coming to town a good deal these days to learn about the financial situation, because they do not read the newspapers and get their information by hearsay.

the farms and fat red barns, and always seen the harvest of the harvest of other people fall. Their money was made naturally as traders are the sources of wealth, for they never cultivate and always buy what they sell. Formerly they had their money on bill it away in old teapots and tin shavings, but of late years they have been willing to take the money and use it. They have accumulated a good deal of the best good estate in the county in that way. They are a good deal away from the peculiar customs of their fathers, but they never abandoned their habits of temperance. They are a good deal away from the customs of their fathers, but they never abandoned their habits of temperance. These parts bears the name Bender. They formerly belonged to the Amish sect, but for some years have been Unitarian. They have and gave themselves up entirely to money-making, at which they have been exceedingly successful. They have a large farm of four miles west of Massillon with four sons and three daughters.

The family had recently followed him, leaving three sons and one daughter to add to the hoard they have accumulated, but nobody knows how large it is or where it is kept or who will spend it after they are gone. The popular impression is that they have thousands of dollars buried in the woods that surround their residence, and they are continually receiving threatening letters commanding them to reveal the hiding place or they will be murdered in their beds.

he police at Fassillon and ask for protection, but it has become an old story, and they are said to burn all their letters unopened now, for they know of no one who would want to write them on any subject of importance. Still the theory of buried money is so widely believed that the police would not be surprised at any time to hear that they had been attacked by tramps.

Some years ago they bought a farm on the western side of the city, and paid \$5,000 for it.

[illegible]

For the supply of that useful article is likely to run short after a few years, when there will be some other place where the popular belief that Adam's skill in this respect is a "horseback" (the upper Pigeon Run mine, and he located the "horseback" in the Pigeon Run mine. A "horseback" in the parlance of coal miners is a big bowlder or ledge of rock that strikes out in the one direction, on the other side, usually strikes out in the opposite direction, and in the direction in which it ought not to go.

After the "horseback" was struck at the Pigeon Run mine, the company sunk several shafts and spent a good deal of money trying to recover the lead, without success, and when they were about giving it up Adam was informed of the difficulty.

The nearest clump of trees, where he cut a rich switch about five feet long, which he carried off, leaving a fork at the smaller end. Taking the fork in his hand to walk back and forth over the field, muttering some gibberish which superstitions peopled with skeptical curiosity. The crowd followed an hour's work, he stuck the stick in the soil, and again said, quietly: "Fina, fina, fina!"

The owners of the mine paid no attention to the performance, as it did not seem possible that a man of color could defall known laws of nature and thus be able to predict the future. But the curiosity of the miners was great, and they would take the risk of the labor, and they sunk a shaft in the account, where Adam had placed his dipper.

A NASSAU STREET SHOW.
The Interesting Performance of a Horse
Gymnast.
It is the easiest thing in the world for a horse
to get out from the ground standing—that is the
way it feeds in nature; but a horse that is
standing in Nassau street, the other day, at-
tached to a delivery wagon, ate from the
ground in a way that interested everybody who
saw him.

An angle of about forty-five degrees, and, smiling as a dog straightens out his fore legs in retching, he lowered his body at the shoulders to about half its usual elevation above the ground. Then he inclined his head downward between his legs until his lips touched the pavement. He didn't need to bend his neck more than half as much as would have been necessary if he had remained standing with his legs upright. It was like a feat in gymnastics.

[illegible]

and then the crowd melted away.